TUESDAY FEBRUARY 11, 1964
Played on May 28, 1964

I got a tape from Andy. Who remembers Andy? Andrews from Seattle. They have three people there and they have been reading All And Everything since September and they need a little help. So, in order to find out what kind of discussions they had and reading, Andy sent me a tape. And the silences that happen on a tape made me think of that because there are many places where there is nothing else but - and then, after a little while, there comes another kind of a discussion. It is almost pathetic. And they do need something really to help them along because, you know, reading a book does not help enough. It does not really give you essentials in the beginning. And very often it is necessary to know what really the beginning should be. And if that is not there or put on the right basis, I think one is led astray a great deal.

I think it is possible that if one is by oneself and reads a book and then really tries to find out what is in the book that could be of help and particularly In Search helps in that sense that there are certain sections where it is definitely spelled out what to do. But if you read a book as a whole, it is a little bit overlooked and you are really not looking for certain things that you really do not know and sometimes it might strike you as something that ought to be done. Still, it is very difficult to find enough information out of a written word.

So, it is one reason why we should have groups and discussions, because with that we can put on the table what really concerns us as a group wanting to work and work together. I would like, I think I mentioned the other day that sometimes certain groups are

conducted on the basis that a general task is given and everybody has to report. Well, that I do not believe in very much. At the same time I think that on Tuesday we should talk about things that you have tried and where you got stuck and what really you did then with all the knowledge you have at the present time - because you have a tremendous amount of knowledge. Several of us have been here for years almost, you know, and have listened to some explanations ad infinitum; four or five times the same thing; explanation of sensing, explanations of the three important steps in the Do Re Mi of work and what is involved in the Enneagram and all such things that really - the data that we have available for being able to work ought to be more than enought to meet more than fifty percent of the situations in which you find yourself in daily life.

And if you ask yourself now, for instance, what did you do tofay regarding work on yourself? What moments whse there? What little periods? What did you experience, good and bad? That is, condusive or not condusive of that what you felt during the day where work could be on any help. And what did you do? Now, who can contribute to that particular problem? Look over your day. Look at your experiences. Or how often you thought of work - and also, what did you do with it, with that thought or with the feeling? Who can say something?

Mildred Mayers: Mr. Nyland, today in the office, a situation occured in which I was involved with one of the executives who quite evidently was troubled about something and used me as a sounding board in an unpleasant way. I saw him stand there. I was, I would say, considerably awake. I looked upon the spectacle of this man berating me and said I to me, "Sense." I sensed. I could hear the words but at the same time I could, it seemed possible to have an attention inwradly. And, to make this quite brief, this was a prolonged experience in which this outside receptivity, receiving this outside manifestation with quite a number of things that would ordinarily be disturbing, even insulting and injust, went on. And I could go

around my body quietly. At the end of it, when he completely discharged this whatever was moving him, he said, "What have you to say?" And I said, "Nothing at all." I was very quiet. Something said, "Do not answer him.; quietly." That seemed to infuriate him. And he started again with another of these long harangues and so it ended on that note. I think I can truly say that I could separate from this and listened to somebody talking about me without my accepting what I knew not to be true or having any emotional response to ~~it~~ it. However, the day has been one of singing this whole song again and~~x~~ again and waiting to ... the fact that I could not be ingaged in -?- regarding it. And even as I came here, it came back again and said I to me, "Why do these ... why do I recall this? Why does it come back when I felt that I was quite spprate from it; that evidently I was not.

Mr. Nyland: Now, when you say you went around your body, what do yuu mean by that?

Mildred: Well I started, I thought, well, as nearly as I can explain it to you, I thought that here stands this individual talking and I thought here I am . I am aware of this body. This was a sensation. It was not in words. Here this thing is. And at this moment when I am saying this, I ca repeat it. Again it comes, the sensation of a body, a body alive, awake. And yet, that is in words. I did not go right arm, left arm. But then I thought, well, sense just one member. But in the attitude, being aware as it were of the inwardness of the body being engaged in, and I ~~fekk~~ feel it right now at this moment, the same sensation of being in a vibrant body which is as near as I can say it now. And this returns right now, without being in one member, but being in an alive body, in a sensation.

Mr. Nyland: Can you say that you were impartial?

Mildred: I think is so far as I am able to lay claim to that word.

Mr. Nyland: And could you also say that there was something in you that was not touched at all by the harangue of the man?

Mildred: I am not quite sure but I think that I was not free of criticism. I had not been free of criticism because my criticism is a sort of sad thing that an individual whould expose ...

Mr. Nyland: I am afraid the emphasis was more on the other man, although you were not effected by it. But still, the question for you remains was I actually awake? And, in that state, what did I receive? And how, what I received, how was it distributed? Or where did I take it? Where did it stay? What was the effect on you?

Mildred : The answer to that is that whatever I was able to do~~x~~ on the level of work, if this is work, with my understandinf og work, is something that has never never experienced before at any time at all. Including the fact that I should have loved to come back

in arguemtn; I said quietly, "Now don't speak.

Mr. Nyland: But, you know, there are certain things that I ought to acquire in ordinary life. Many times I can sayx to myself, "Do not answer." I do not have to be awake for that. If I am awake, I am interested in certain reactions on me as a body or having certain organs which at that time, when I am effected by an outside influence of that kind, definitely produces in my something - and how do I see it? As if I am separated? Or as if I am living inside looking towatds the periphery which is effected?

Mildred: It seems to me, and I think I am quite accurate in recalling it as I sit here now, it seems to me that I went half way; that I was able to do -?-. I do not, I am not sure that this explosion under these circumstances, as I say, I am sure that at that moment I was not effected. There was a moment of shock but I do not know where those shocks came and I am not certain that they occurred at the time. But as I rehearse this, I see shocks. But now, at this moment, it is -?-. But I do xxx believe Mr. Nyland that it was an effort to work. This I know.

Mr. Nyland: That we assume. I am interested in what were the re-xxxxxxx sults that you obtained. And that is again something for you to decide you know.

Mildred: I will tell you one of the results. And this gave me a little feeling of joy at that moment. This is a situation that covers a few days. There is a collegue of mine who I look upon as a future customer for our work here. And I have been,we have been exchanging books. And she came to me later and said, "I hear you too." And I said, "Ellen, I do not want to go into it now, a little later. And I found that she and I were intellectually or psychologically acceptiong this situation in the highest way that we knew philosophically. And I was then able to speak to her about impartiality and about objectivity and about what and how we handle this best for the whole situation from the view point of what we knew philosophically or spiritually. This was-?-

Mr. Nyland: It is very difficult for me to say yes or no on any kind of an experience. You know, one decides for oneself. But, as I hear you talk, I am still inclined to say, "Be very careful that you do not mistake certain things that one can do in ordinary life with the things that have to be a result and linked with a situation. Because, in that, it is not a question that I deny or

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do not beleive that you applied or tried to apply work and thought of work. But the result that is interesting is that when someone is talking, criticizing or that otherwise I would be effected in a certain condition in my body, that when I am awake that result disappears.

Mildred: I don't think I quite catch.

Mr. Nyland: When I am criticized by someone, I have in my body a definite reaction. I get them thru my mind effecting my body or my feeling effecting my body. My body is in a certain state. Usually tnesion, usually adopting a certain posture; usually wishing to say somwthing and having it on t e tip of my tongue or perhaps being very much disturbed by what someone says and my body, in a certain way, shows this distubbance. When I now wake up and I become objective regarding the instrument which receives this, then that disappears.

Mildred: It seems to me ...

Mr. Nyland: I say I cannot say yes or not on it. But this is for you a judgement.

Mildred: You see, Mr Nyland, in this whole thing, in this fifteen minutes or whatever it eas, there was no clear line as you often say.

Mr. Nyland: Yes, that I know; that I know. It times it becomes more pronounced than at other times. It times I am sure you lost yourself. At times you remembered it. But when one remembers oneself during the period one starts to become very quiet inside and somethin inside is not touched any more by whatever is being said; and that what is outside chan es.

Mildred: That, of course, I cannot evaluate, because I do not know what might have been.

Mr. Nyland: No; no, not what might have been - what should be when one is awake. That is the thermometer.

MILDRED: You mean that it would neutralize the situation or more or less ...

Mr. Nyland: Right. Right, yes, yes. It would become as if nothing.

Mildred: That went like this too.

Mr. Nyland: Maybe that is now the thing for you to find out.

Mildred: Well howevee, you asked for practical experience and I think that in so far as my ability to work is concerned this was a moment to apply as much as I am able.

Mr. Nyland: Good, that was in answer to my question and this is an example of your experience.

Mildred: But I know it is only a part -?-

Mr. Nyland: That is another question. I am only warning you that one is very easily misled by certain reactions which are also unusual - like not talking back or not being openly effected which also can take place in an unconscious state.

Mildred: That I am quite sure of.

Mr. Nyland: And the unconscious state has as a result that one is completely neutral and even at that moment can use certain manifestations in the form of words which would be quite impartial regarding the whole situtation.

Mildred: I know what you mean. That was not this.

Mr. Nyland: This is the thing again to work for. Or rather, that is why one, of one wants a judgement afterwards in reconsidering an experience, it is that that you have to apply: Was I at that time, in that way, awake?

Mildred: Now, of coutse I also know, I would assume that in my effort that -?- this rehearsing during the day -?- before I go to bed I will work again. I have tried to be quiet beofre I came here; free of associations. But I would not expect that I would be assailed by this. That is evidently -?- according to the way I operate.

Mr. Nyland: I would say don't lets theorize about it.

Mildred: -?- rolling along.

Mr. Nyland: It is finished as an experience. All that is left now

is the memory of it. And the memory can be in certain ways very good and in other ways the memory can also be used by association to bring out certain things that really at the time did not exist. And all I say is I warn for it because one is so easily misled.

Who else has an experience today that they could relate and talk about?

TERRY CRAGER: I was playing with Meg today. I had some very happy moments. And I was so happy and so full of joyful emotion. And I suddenly thought to myself, well, now would be a good time to work. The part of me that was observaing was impartial, saw at that moment how taken up I was in the happiness - just as much as I could be in a sad moment. And I was everything and everything changed in that moment because I continued to play mg in the way I had been xx but it was different and she saw it immediately.

Mr. Nyland: Too bad. Too bad because you should have continued exactly the same way xx than only change inside.

Terry: I did, but she saw it in my eyes. She saw it so I must have changed something.

Mr. Nyland: Yes, you must have changed something that I believe.

Terry: Because I tried to play the same way but there was something different coming from me.

Mr. Nyland: Yes, because, you see, you separated from you part of the energy for wanting to try to stay awake and part of the energy wnet into the continuation of playing. The whole point of course: if one starts to live inside, one does not give up the living outside. And you should have in yourself exactly the same continuation of that what one is doing as one talks and one plays. All of a sudden you are reminded that perhaps I could be presrnt to myself. You set in motion another set of machinery, not the same, and you do not slow down or even change the reactions of the ordinary machinery of your ordinary life. Something else comes with it. And it is a division of the energy - but this time the energy flows first that that what one is in reality towards that what is still activity. So it still recieves the same amount of energy but it is detoured via an essential being.

Terry: I must have stopped or something.

Mr. Nyland: I am afraid; I am afraid. And it is very difficult because one is continuing on one and when you go to the other line as it mx were, you have to come baxk again. And all it means is when I wake up I continue exactly the same was as I am doing but at the same time I detour the amount of energy flowing as it were direct into an activity vha the possibility of developing something objective in me, again towards my activity. It can be a very quiet action. This question of changing the point of gravity from the periphery to the inside does not mean I must stop with the periphery any activity the way it is engaged. Only I direct the energy in a different way. And she should not notice it. You should it because you at that moment are and can be very much aware of the different ways of flowing of energy.

Terry: Yes, that is what happened. And I wondered, I thought perhaps she had seen it because she saw something change in me, in my eyes. But it most have been that I stopped for a moment.

Mr. Nyland: I am afriad, I am afriad it is that.

Who else has something?

Eileen Wright: Well, part of the day was an accidental kind of thing where there were moments that I had a flash of being or sensing myself in some way. It was nothing that I tired to do except for the fact that this past week I have tried to apply first the idea of sensing the shoulder and neck which was very effective for me in the sense that when I was able to do this and was able to relax sufficiently, I did get myself in a much better state whichg you know, away from either a very negative or a very positive state. It seemed that I was able to get more in the middle which was what I tried to work for last week. Facial expression was very very difficult for me. I did that twice. And it was very hard for me to catbh the mx tension. But today as well as the accidental moments and this relaxation of my shoulder and neck, it was effective because I knew as I woke up today that I was more on the negative side and that I was pretty far away from the center. I sensed this which I have not beenable to do before. And I tried to use this idea of preparation that you had spoken of. Not doing something but, as you are, preparing. This I did while I was in a class and what it did for me was again I felt it was not work but it did help me to get closer to a condusive state of work because it did stop or alleviate this negative state. Then after that I tried to relax and I tried to use

same thing again to relax the shoulders. And it effected my breathing last week where I seem to have, I can't say more control, but I was ablw to breathe more deeply and I was able to relax more because of this particular area being more relaxed. It is the most tense and I did not realize it is the most tense area of my body. And this is about what I have tried to do so far.

Mr. Nyland: And then I come back to the question of awakeness.

Eileen: No, I do not think it was that. I do not believe it was awakeness because I feel right back into a complete identification. I did not sustain it. And I think if I had been awake that I would have been able to sustain something.

Mr. Nyland: Yes, I believe that is so.

Eileen: It was just a flash of something closer to it.

Mr. Nyland: And not long enough; not long enough because one becomes then much more interested in alleviating conditions which you find undesirable and you forget that the point is to be awake and from that standpoint the thing will change.

Eileen: That is right. I fell completely into that trap again.

Mr. Nyland: And that of course, this is something that we always fall into. We always want to see results immediately or a change from the condition in which one is. And we do not as it were seek the Kingdom of Heaven.

Eileen: I think what happened now Mr. Nyland was that the minute I got results I stopped trying to work. That is the problem.

Mr. Nyland: And the motivation for work must come from somewhere else. Regardless how difficult the day is or the circumstances are and how much you do not want them and you want to change them, you have to make yourself believe that first something else must come and then the condition will change. In what way they will change, perhaps it is first thru this neutral point of certain things becomeing for me as if I do not have interest. And then, by changing the current of energy going into the ordinary manifestation in which I was before, t at I again then have that as if I am not living there any longer. And because of this it is quite possible that the situation will chnagew the

conditions will change, I will change and whatever that what was originally something that bothered me will disappear under the influence of another kind of a force. I have compared it many times with snow does not exist in the presence of the sun. And it is only that I must know this and then want to get to the sun before I will want to have the snow melt.

And it is a very difficult think to keep this mind because we all the time are working to undo condition in which we are. And we hate them sometimes. We have a bad day. We get provoked. We do not believe why or know why it is necessary that we have to suffer thru all that that is our particular lot. And, at the same time, this is again where we ough to get away from if we want freedom.

Eileen: Mr. Nyland, there is something else I have to speak to you about that is a tendancy that I have seen in this past week. It seems that every time I start to feel that I am going to lose control of an ordinary situation, I will use that as an excuse. Or I do feel strongly that if I try to work in a certain way that I will control of the outside situation. This ha come up this past week so I really do not know what to do about that.

Mr. Nyland: It is an excuse isn't it?

Eileen: I do not know because in certain circumstances it seems, it seems that I need all my attention, every bit of it to be devoted to controlloing whatever think I need to control.

Mr. Nyland: And what do you think is the reason that you think that?

Eileen: I don't know.

Mr. Nyland: Fear that if you would work that you would not be able to do what you are supposed to do.

Eileen: I think that is probably what is behind it. I am not too clear about it.

Mr. Nyland: No, it probably is. It simply means that I cannot as yet trust this other form of life. And that probably partly because it does not really exist enough. It is so small. So, even if I would be willing to give up everything, nothing will take its place or that what would take its place is not as yet sufficiently developed. Of

course it is quite right. I am nbt going to give up anything uhless I am quite sure that I have something else that can take its place fully as good. But that is why I suggest that it is necessary to continue with ordinary life. And that I introduce somet ing beside that and that gradually the detour which first goes via the inner life and then reaches outer life, gradually will be strong enough that it does not matter any more if I will continue with outer life or not. And then I have a choice to continue with the forms of outer life in accordance with a new kind of understanding that I have gained from the development of my inner life.

It is a long period sometimes because I do not believe enough in the existence of something else. I cannot give up that what I have and what I always have been used to in ordinary life. This is for me my existence. And I must continue to have that kind of belief in the personality and at the same tine I want to put something next to it without giving up what I do not want to give up. But only that I will give up because of the presence of something else. And on account of that, that what I now would want to give up will be given up, even without my knowledge. You understand what I mean?

It is the creation of something of a different kind of value, higher than what I now represent as a level of being of my personality. And I realize that that what I now spend my energy on is feeding that form of behaviiour which I always have used and in which I at the present time -?- because that makes up me and I rely on the existence of it. Now, all of sudden, there is a possibility for me to have something else besides yhat what I now represent. It is a form of life which I call higher which is in its nature quite different from my ordinary nature. It is, for insatcne, freedom, which I do not have. It may

be that it will not have any habitual forms like I know them. It also may have a certain form of consciousness which I do not have. It will have a conscience which ~~xxxx~~ could guide me, which I do not have at the present time, And all these things I believe in to some extent that it is possible for me to have it ultimately. And that by working I build up that kind of possibility beside that what I now ~~xxx~~ represent.

But I must not give up what I represent. I have to build only that what I believe is really and also could have a different level of being. My constant attempt is to try to be awake. It has nothing to do any more with what the results will be. I will see them when I arrive at the point of being awake. What I am then I will judge. If I can live when I am awake on a different place, I will see what is taking place with my personality and the beginning of what I have called every once in a while individuality or an I that starts to develop.

But I am not interested in describing the conditions that it ought to have when I exists. I will be sufficiently grown at the time to select is own conditions of existence. And whatever there is in personality that is obnoxious or not in the right place, I will take care that that disappears. Something in me is not the judge. Something else is the judge. I call it ultimately God. Sometimes I say, "Not my will but Thine." It is the real meaning of yilding to something that I only can at the present time admire what I will pray for and pray towatds and hope and then try to reach by means of putting my personality at the present time in that kind of condition which I believe is more condusive or more belonging to that higher level. And there is no description of how my personality should be and surely no that I ought to get rid of that what now bothers me. I want to hold on to something else which is not me and, at the same time, is me in reality. And a long period is becessary to believe that that

in itself can grow because if I only at times see the possibility of objectivity for myself and believe in the possibility that there is an I an that I want to believe further that that could grow, it does not mean that it is sufficiently -?- that it can assert itself.

So, my intention is simply to add constantly, brick by brick or sometimes I ghave said molecule by molecule because it is very small that I can do, anything that I can do. My energy runs dry very often. And I have many things against me because the personality is not going to let go when it is attacked direct;y. It will set up immediately in the personality itself what you might call an anti toxin because for the personality it is afraid of its own death. And, for that reason, anything that I attack the presonality with directly in order to you might say kill it, the personality will put up something against it because it want to protect itself. It will be dissolved in the presence of something that does not attack it in a direct way but by the mere presence of it the personality must, under that influence, change.

I think in work it is one of the hardest things to understand: how to continue to work when the personaliyy is so strong or when I, in my ordinary way, will start to judge about the conditions of the day. I even go as far as saying that the conditions that day were not very good for work. It simply means I do not understand it because I have to learn that that what engages me in ordinary life can at times be stopped entirely if I only make a strong enough effort to try to wake up. What happens when I am awake - that again I can not describe than only when I am awake I will know what condition I am in. And under the influence of being awake then, many things already will start to drop off because immediately they will recognize a force which is higher,

which is stronger than what the personality represents. But I hang ont to that. Everything in me forces me to beleive that I, as personality, have that kind of substa ce which is enough for me and sufficient. I have always been taught that that what I have is more than enough in ordinary life and that, of course, is true. It is more than enough.

But it is not enough to have that same attaitude towards the possibility of developing something of a different kind of nature. And what is it that I at times in my daily life can recognize as being of a different kind of nature? Sometimes prayer does it because attthat times I am used in ordinary life to try to define something outside of me inwhich I can have belief and trust. I call it God. If I am religiously inclined I say, yes, there is God outside of me and I can pray to Him. And then He, because if that, will look kindly on me. And I will then become His child. It is very good because it is an attitude in which I am perfectly willing to forget myself and to yield as it were to the possibility of another force outside of me. And my prayer simply means that I would like to be under the influence and then, under that kind of influence, to be whatever He, as God, would dictate to me.

But it is very difficult to do that in ordinary circumstances when I am so taken up by ordinary life that I have no time. Rather, I am too much ingaged and I am too much involved in myslef even to think about it; and I cannot, in the midst of something that emotionally is attractive to me or that takes me up during this emotional period, I cannot all of a sudden drop it and say I will pray to God. Sometimes it is very fortunate if I can. If, in a moment of a great danger I can then yield to somethin, particularly because of the danger.

You see, if it is that strong, if the danger is such that I face the possibility of death, then it does not matter any more because I will do then almost anything since, with the possibility of death staring my in the face, I am already free. And in that way, when I am free, I would almost say automatically because of that condition I will think of G d and I will then, in that freedom, have no further desire to maintain my life as I know it.

But these cases are exceptional. It is not that it is impossible and they do happen in ordinary life; we know that. People in the war, for instenace, have had that kijd of experience. People in ordinary life, having to face a very serious and difficult situation in which many things have come in on one, where they cannot you must siy solve the probelms; so that regarding that particular problem and their experience, they say, "It does not matter any more to me what happebs. It is soo strong." And that creates a freedom. And with this freedom I return to what I really am.

What really takes place is because of this kind of condition and this kind of exper ence, something in me starts to work. And it has a chance to come to the surface because the other things are not as strong any more sunce something in me has lost interest in that. If I, by means of prayer, can produce it, it will be very helpful. Sometimes by meditation it can be done. Sometimes by reaching it, it can be done. Sometimes vy relaxing it can be done. But I have to make that kind of an effort in order to let the possibility of that higher form of life touch me in the right place so that whatever there is in me as a higher form of life can make that kind of contact and then produces, in connection with the other force outside, something which pulls me as it were up and leave behind the ordinary clothes I usually wear.

It is as if at such a time there is a loosening up of oneself from the body in which one lives; and that there is not as much attachment any more and that the strongest part of the, what I have called , Magnetic Center, that what is the reality of me, that what is the representation of God in me, that what really belongs cosmologically to something else and not to Earth, that that again can unite with the All Life Giving Universe and becomes one. And In becoming one I am willing to let, that is, my personality, I am willing to let it go. It is somethi g as if mother nature has come to the realization that it has no more hold on me because the other is too strong. And at that point mother nature knows it is licked.

If one can only at the time when it is necessary, transfer this amount of insight and remember that when I wake up I create conditions in which ordinary things will not have that hold on me, that I then, by means of being awake, by means of a preparation of meditation become awake, by means of a sensing exercise reach a state of awareness; I have said many times sensing must logically lead to the state of being awake because it is identical when I have a relationship between my mind and my body, that my feelings are not involved; and because of that it is possible for me, regarding a sensation and in a sensing exercise to become i partial. And it is a very short step from that kind of impartiality to the momentary realization of the existence of my arm of that is what I sense. And that any good exercise, any exercise regarding sensing, when it is carried out right, immediately will produce a state of being awake. And that state of being awake I can continue with the exercise of sensing beacsue that becomes then like an prdinary physical exercise for the sake of that what is awake in me making that what is my body more of a servant, under the control and under the influence of that what is of a higher nature.

So, there is nothing to worry about in that particular xxxxx instance when sensing goes over into a state of awareness because I am not then as much involved in ordinary life and you might say I can afford it. But when I am in ordinary life and then I try to sense, then I have two things to contend with. Onex is the relationship regarding my sensing xxx of that what I am as my body; and th other is the continuation of the fulfillment of my body in ordinart personal relationships, that is, relationships of my personality in the affairs of the world. And this requires that something of me takes cognizance of the two things existing and that I, without throwing my weight one way or the other, that I remain in between the two and that I remain, because of the inbetweenness not subject to either one, but can reach past these two to something that really is the dominating factor in wishing to work.

You see, if there is an outer life and there is an inner life and if I am inbetween the two, I am not as I ought to be because I need the two others to become what I should be, which is reallxy I. And the real I is not as yet that what is my emotional center trying to realize what it is to be between intellectual and physical, but it is only when the the three together are in such a harmony that they can fuse again under the influence if what is far superior than my ordinary life. For the time being we call it God because it is far enough away to be away from Earth. What it is in one, in us as such, it is not really Magnetic Center. It is quite a different thing. It is something that follows from the possibility of growth within oneself as a relationship or an attraction between the three bodies. But the three bodies have to be full grown before they can say, "Now we can unite."

Again, read this question of Martfotai; what it is, what is meant. Or Martna, Spirna and Okina. What is meant by the fusion of that when

they have reached a certain maturity; and I produce this maturity by staying long enough with the two possibilities, in between them so that at a certain time it fuses. Again, it is a question of supplying at that point of fusion enough energy to make it go over into a different kind of substance. But don't let's theorize about it.

I want to find out and you have to find out what today or yesterday or tomorrow, whatever you prepare will be the possibility or has been the possibility for you to apply work, to apply the thought of trying to wake up, to see what then happens when you try, you made this attempt, and to see what then is an obstacle in you. This obstacle is your personalt problem. It is not the same obstacle with everybody in the same way. It will be quite different for different people because as personality we are quite different. But the attempt to wake up is ~~xxx~~ absolutely the same. There is not difference whatsoever in that kind of character of an attempt because it is a state from sleep to being awake. And all of us have that form of energy that is required for that attempt, to make that energy; and that energy is absolutely the same for all of us.

Robert Viespi: One of my biggest obstacles is the considering of myself in relation to other people, which I know enough about in relationship to myself to see how it is a constant obstacle. Once this week, there was this kind of thing happening and I saw it happening and it had happened quite often before with the same person so it was easy to evaluate it. And I remembered one word or one thing you had said last week about knowing when to shut up. And I saw that if I did this, I could be awake, I could deal with this obstacle of considering other people and what they might think of me and so forth.

Mr. Nyland: You mean it would disappear?

Robert: I thought it might just disappear.

Mr. Nyland: You know it is something of very long standing. Considering, it is like a habit.

Robert: Exactly. With me it is the worst one; one of the worst offenders. And this single incident worked. I shut up after preparing. I shut up; I was awake. It was very brief. I thought then there would be considering because considering continues and continues and I thought

it would come right back. I do not think it did. In fact, I think it just vanished. But the whole thing changed and I was back in ordinary life considering this particular incident. This is importnat to me because it, as I said, involved a person who I have had similar experiences with before. This problem of considering, it almost becomes with me a daydream kind of thing, often even when I am alone.

Mr. Nyland: What kind?

Robert: A daydream. It will take on the nature of a daydream; in the future you know, that kind of considering. This, when I am alone happens. I have thought often that that is an opportunity to ... first of all when I see it and I catch it, I know it is wrong and I do not want it and I try to get rid of it.

Mr. Nylahd: Excuse me Robert; why is considering wrong?

Robert: Maybe I am using the wrong word. By considering I mean, considering things that I do not have to deal with at the present time.

Mr. Nyland: Unnecessary then?

Robert: Yes.

Mr. Nyland: I see; and that is why you call it daydreaming?

Robert: Yes.

Mr. Nyland: You mix in with business that does not belong to you at all? That way?

Robert: No, but it has to do with me personally but in an unreal sense. In other words, it is something that has not happened yet but might happen. But always involved with ordinary life, like making more money.

Mr. Nyland: Let's call it hallucination.

Robert: Yes. I will not...

Mr. Nyland: It is not su much considering, you see because that ...

Robert: No, I know it is not in the sense that we use it. That is true.

Mr. Nyland: Let's say unnecessary thoughts.

Robert: Exactly.

Mr. Nyland: Good. Now, if you do nt want them and you see that you have it and that a lot of energy is wasted, what did you do?

Robert: Well, this is where my question is. Usually - sometimes - not usually but sometimes I will make an effort to wake up and I can. It is of brief duration. But the unnecessary thought goes away. Immediately I am usually back in ordinary life say in fifeen minutes, there is another unnecessary thought. This is not a constant thing. It comes and goes. I have good days and bad days. But recentely I have tried when I am alone or when I am quiet to wake up by - now I am going to put it into words; I may be wrong, by emptying that in me which has unnecessary thoughts, to have no thought. I do not know if that is possible. For me it is almost impossible.

Mr. Nyland: I think it is impossible, I think it is also the wrong thing, even if you attempt it. I do not think you can tell yourself not to have unnecessary thought.

Robert: Can you say to yourself not to have any thought?

Mr. Nyland: Yes, you can; you can attempt it but some other thought comes in its way of saying that you do not have to have such unnecessaory thoughts. You just transfer it. No, you have to give your mind something else to do.

Robert: What?

Mr. Nyland: Physical work.

Robert: This works very well for me.

Mr. Nyland: Yes, and in the physical work you wake up and you do the physical work in order to wake up. And then you put again parallel to the thought process something else where the mind becomes engaged in another activity and not as much energy will flow, almost automatically will not flow in the direction of being uselessly spent on thoughts that do not belong.

Robert: Well, may I give an example because this is today. Today I was doing physical work, heavier than I am usually doing. I was carrying a heavy box down a flight of stairs and I was repeating this and more than once. But once that I remember very clearly I was awake and I was able to see myself doing this. It lasted I would say almost the whole flight of stairs. But then, at the bottom of the stairs there is a thought like why am I tired? Why is my leg shaking? Why is it unbalanced on my shoulders or something like that. Maybe I should do fifty push ups a day so this does not happen. It lasted for the flight of stairs but immediately this kind of thing. Would you call it unnecessary?

Mr. Nyland: Yes, it is quite unnecessary but I would not pay too much attention to it. Can you, when it repeats? You do it all the time so you say, "Yes, I know." Why don't you allow yourself to say at that time, "There he is with his unnecessary thoughts", and then immediately proceed in a physical activity, continue. Your body may be a little tired. "Alright, I will give you a good work out this time, go to it". And again you make yourself do certain things

physically. But you remain, or try to remain awake with it. And as soon as you ctach you self in so called innecessary thoughts, "Wait a minute; not now." I will put something else there. Even if you sit, you say, "I sit for the purpose of not having thoughts, but in order to occupy my mind in the fact that I am sitting. You see what I mean? Your boyd may be tired - you give it a rest. Other parts of your body are not tired. Immediately when you ctach youtself in that kind of thought process, you give it again other kind of work. For instance, you sit on a chair or on a box or whatever it is, you rest. But you start stretching out your arm and you become aware of that moevemtn. All the time gicing your mind something else to do and not allowing it to play with the thought as it would like to do.

Robert: I know what you mean.

Mr. Nyland: And it is, of course, not considering. It is just a useless form of energy spending.

Robert: -?- that perhaps I have been lazy about it.

Mr. Nyland: Talk to yourself. Hear your voice. But particularly tell yourself, "Look, there he is again, spending his time on unnecessary thought."And then repeat the thought as you have it formulated but allow it and become aware. That is, hear your voice as it says that and repeat it again so that you really as it were become very familiar with that kind of thought process; and you intentionally repeat until you get sick and tired of it.

You give yourself somethin to do that you direct and nto your mind directs. You direct it from abother place but you make your mind function in a different way. It applies not only to your mental center, it applies to the emotional center and it applies to the physical center. Whenever I find that there are unnecesaary things taking place in any of the three centers, something in me has to say

it is that and I will not allow it. When I say "I will allow it", it is not that my body speaks but I allow my body to perform. And immediately with that kind of process something else is put in motion. It is that my body can continue. But when something says in me, "I will allow it" something else is then master over that what takes place in the body. You take awake the authority of your body or your feeling center or your mind and you put that in something that now is interested in the functioning of your body. And by saying it, you make your mind ~~xxxxxxx~~ express something that is really in you as a positive factor regarding that what will in ordinary life take place if your boyd or the emotional or the intellectual center where wokring on their own.

You cannot immediately avoid that they are workin and losing energy but I make out of this almost necessary form of life, which many times it is because I have to spill energy that is superflous, I make now a virute out of it. I say, "But I will allow it." I put myself then in an entirely different position regarding it. It is almst as if you do something and someone accuses you of it and you say, "Yes, but I was quite conscious of it. I did it." You may not have anything to do with it but you assume the responsibility as if you have done it. And in doing that, you create something which is superior because it has given a command.

Usuually this kind of state, since it is unusual, will be accomplanied bu a state of being more aware because you will hear yourself. And by repeating it, "Ah, there yoy go again; there it has this thought again! You are feeling sorry for yourself; you are tired. You think that you are such and such a person who need not have any superflouous thoughts. You again repeat it. "You, here I am, having superfluous thoughts, but

I allow you to have superfluous thoughts. Go ahead and have them. By that time, the mind is not any more interested. And you have undone it by producing something parallel to it which now takes over and when it takes over, there is no further ~~xxxxxxx~~ food for the other. You understand? It is determination of ~~xxx~~king something positive instead of allowing something else simply to take place, whatever it wants on its -??-

John Owens: I remember that you have answered this question before on a Boston tape or something very much like it. But I am not quite clear right now. It is a question regarding the two kind of efforts I make during the day. Well, maybe there are more than two kinds. But this seems to be one, where I remember. The thought comes to me that I should work and I sometimes try by seeing myself as it were, to separate and see myself sitting here as tho outside my body. Another time is as tho I remember, the thought comes and then I try to become aware of my existence. That is, become aware inside my body. And it seems to me that these two efforts have a different kind of quality. I would just like for you to explain something about it.

Mr. Nyland: I would make this distinction. If a thought of work occurs to me, I am usually engaged in some kind of activity. My body is some where. My mind is some where and my feeling is some where. And the thought comes to me that I now would like to wake up. I make an effort to be awake first, if I can, to the totality of myself; as it were as if I am at that moment present, as if you might say separate; that is, as if something of me becomes aware of the existence of myself as it is now functioning. Now when I let this function, and with this I now continue to remain aware with something I call the beginning of my I, instead of spending all my time in observing, I now spend a little bit of the tine and the energy in become aware of the observer. Then I transfer to something inside. When I am present, I am present to this, but something is present; and that what is now present is aware of that what is being observed. So, I shift as it were the emphasis first on that what I am see, I am familiar. I see it impartially if I can. I am awake to it. And I try to hold on to the relationship which I know must exist between

two things or rather, as if something of me also is aware of that what observes that what is being obsreved. It is the beginning of making, out of two, three. So that with this, it is easier when there is a third something to back to two.

Let me explain what I mean by one, two and three. One is my body. It is my personality, its functioning, its carring on, its behaving. Two is what I call obsrever, That is, I separate, something of me separates and becomes aware of thatwhat now, I call it, is being observed, observee, The observer exists because I know the observee exists and I am aware of an observation taking place; and the observer I more or less identify with a function of my mind.

But now I see that between the observer and that what is being observed and the relationship between them, something is aware of that fact taking place. And again it is as if something again separates out from one and two and becomes three. And very often you will say, "I see myself observing myself. I see something of me which is engaged in observing myself. You see that? You realize that? I mean, you have had that experience?

It is an experiences that comes after the separation and logically would come because why would I separate unless there is already something that tells me to separate? The body by itself will not separate. It has to be done on command of something that is outside the body already. That tells me to separate. Then I have I and it. But it is still under the control of so,ething which originally has given that order. That is number three.

The relationship again is: I am enagaged in that what is future - I explained this once - in that what is the future which will become the past. U have a memory of that what has already gone and is finished.

And when I awake, I am at the present time; and I see then that there is time which flows thru me, making future into past. And here are the three things. I can say also outer life, inner life - me inbetween. I can say Earth and sun above and moon and Anulios below. And all the time this law of three has to be satisfied. And when I do not see it, when I only see I and it, I am still neutralizer blind. And I try to find what it is - and I call it not present to myself but an inner presence to be present to both.

Say it again a little differently: I am aware of myself existing. I know that when I observe myself something comes from my mind to that and I become aware of the relationship. It is as if I could place myself on that relationship in seeing, observeing it and in becoming aware of that what sends out the rays of observation. And there is my third force. It is the relation between the two which maintains the two. Because if I become identified with one, that is, with I, I am there. If I am identified with my mind, I am there. But if I am inbetween, I am separate.

So, I walk thru life and I have my behaviour forms and it is as if I am in the presence of myself walking. At the same time, I am dictated by something of a different nature which is interested in my being awake. And it is this interest in the awareness which comes not from Earth but it comes from something else with which I would like to identify myself when I am properly prepared. So, neutral force, my feeling is really the connecting link with that what is above.

When one talks about hydrogens and the hydrogen in a triangle, the link with the next hydrogen is out of neutralizer which becomes, in the next triad, positive. We call it nitrogen and oxygen; it does

not matter whatever -?-. So, number three becomes one in hte next triad but at one it is one, two, three of the old triad becoming one. You understand? It is a little theoretical.

But will you start with the simple step. Here I am. I become aware of it. Who gave the order that I wish to become aware? Who is the I that is interested in this little I becoming aware of it? And I now become aware of a process of awareness going on as if I am, not an innocent bystander, but x very much ~~xxxxxxxx~~ concerned withthat what is taking place; as if I am on Earth looking at myself behaving and gradually disappearing into the far distance - and still looking at Earth. Something goes on between my mind and my body and my feeling starts to fly away.

Think of that next time when you go in an airplane. It is one of the most marvelous experiences that you can realize then, as if something of you is still on Earth and your emotional center has taken wings. It is a picture to have in mind.. It is a picture every once in a while to produce for oneself. It is sometimes a picture as if, when you are walking and not to much commotion going on, all of a sudden it is as if you can see yourself projected and as if you are way above - and there, John is walking on the street. And you see this as a process of the totality of yourself functioning; but some benevolent older sister is interested in what is really taking place.

I give these kind of pictures simeply because one can have then as experience; as if all of a sudden, while I am now sensing, but sensing the totality of myself and totally becomging aware of that function of sensing and sensation, that it is as if I see myself being in that state of sensation. Sometimes, when you are in front of a door and before you open it, come to yourself and see yourself

as a person standing with three centers, of which one will extend the arm to open the door. And it is as if at that moment, the totality of you is not there. Something has been moved. At the same time, you are there and that fact of knowing I am there- also knowing I am not there, is the relationship I am talking about. By accident, not because of real intent, as a result of a real wish or a wish to be awake, but by accident sometimes it happens. I call it then as if I walk on air. It is a fortunate combination in ordinary life in which the three centers happen to be combined and I am above. -?-

Taylor, was there anything we have to striaghten out from last week on something xxxx regarding diet?

Taylor Morris: I felt Mr. Nyland that my best point, which I could not get across and maybe cannot again, was that unless we come to the point where we are as fully developed as possible physically and are able to enjoy physical life as much as possible, that we would come to the work out of disappointment with life rather than ...

Mr. Nyland: If you try to develop this physical part of yourself, what guarantee is there that you would become free from it?

Taylor: I think you would realize that there is no chance of becoming free from it.

Mr. Nyland: Exactly. So, when you realize th there is no chance of becoming free from it, what do you do?

Taylor: You turn to something else.

Mr. Nyland: What?

Taylor: Like to work.

Mr. Nyland: No - regarding physical body what do you do?

Taylor: You step on it.

Mr. Nyland: No you do not.

Taylor: And get out of it.

Mr. Nyland: How? By means of work?

Taylor: You step on it s shoulders in other words. You use it in order to become something more than simply physucal body.

Mr. Nyland: Then the physical body has no more to sat. My main objection has been that I make out of a certain form of taking care of my body, my God; and that many times that is linked up with the possibility of becoming really conscious. We talked about Macrobiotics and then in connection with Zen, as if that will give me the possibility of spiritual development by minding my body. It is jyst the oppostie. I will make a god out of my physical body. But it does not mean that I should not take care of it. It surely does not mean that I could not pursue a direction in which I use diet for it. If it is a question of my health and to see what my body requires, I really do not care what I use -provided it is healthy and provided it will not occupy tje place of a spiritual substitute. That is the only objection.

Otherwise, if I study my body and I want to keep it in good lean health, I probably can do it on one potato a day if I wanted to. That is, if I can make my body adjust itself to that kind of food and it could be very healthy, and for the purpose of regaining freedom I probably would be in a better position instead of having made my body used to all kind of other things which it likes. But the question is for me, if I feed it on a rather small variety of foods, the body itself does not fulfill its own life. It loses the possibility of its own development to the fullest extent. Exactly the same kind of thing as what you indicate. The body has a certain amount of requirements and it has to be trained to be able to use a variety of different kind of things, even if I never will use them. It does not mean that I should not have my boyd in a good condition that if it ever would be necessary it could be used.

It is not so much the point of being able to have knowledge to use it, but to acquire knowledge in order to train my mind for something else. So, the aim of the body is not to be healthy. That is only a stepping stone. So that then the body becomes a means of being part ultimately of the servant to God. So the responsibility is there regarding my body. It is there regarding emotional center; it is there rgearding mental center. But the purpose is not to make them as such perfect. The means is that what I want to use the body, with all its organs, for. So that out of that what is not my body and its requirements, that it can now give up the requirements for itself and put it in the service of serving God as another kind of an aim.

Or, to say it with other words, if I am interested in the development of a Soul, and I do it by means of making an intermediary likke Kesdjan, that then at a certain point the body ha to ve in such a condition that it can actually serbe for that purpose. When it is attached too much to itself, or when something in me requires the body to be this and so forth and in that kind of attachment I will have more difficult to free myself, it will not fulfill the function for which the body is actually created.

You see, the creation of man on Earth is really not to fulfill his life altho, for every one on Earth it is being used for that purpose. There has to be a meaning why Magnetic Center was left inside. This is part of the over all, you might say, scheme because if man was only created for one purpose, that is, to maintain the Earth in the proper place and to be used for feeding the moon, I would not have even any use for Magnetic Center. I would not have any idea about the possibility of evolution. I would not have any such thoughts and I would not have any such feelings. And the realization

that man or some men have it, that is, have an aspiration towards evolution, towards growing out from where they are simply means that something was also implanted or perhaps left in them for a very definite purpose. Ultimately, if you want to look at it philisophicelly, what should happen to the universe whould be to be combined in one point. This is an ultimate aim. And that the creation is only a temporary attempt to attack the difficulties that are involved in their attraction among themselves to spread it, as it were, over a larger area and dilute it so that then each individual item can figth its own battle and, because of that, can ultimately unite again into the all universal oneness.

It is a question do I understand the reason for creation? Why does the world and us exist? Wouldn't it have been quite alright, as far as a little bit of a speck of dust is concerned, to continue to exist without ever being effected by time? Why should I introduce, or Gurdjieff, the idea of heropass? Simply because there was already something that tended to destroy. And this destruction was the expansion of the universe which apparantly, in the functioning of oneness, was not sufficient to create for themselves a motivation for its own life. It is extremely difficult to conceive this because I can say, "Why couldn't I be happy as a point?#

So one assumes that that what is called happiness, if it could not exist as such, but that it had to start and show its life in the form of a certain behaviour of a certain kind, first sun, second sun, whatever they may be, then I also must assume that ultimately, when that has been fulfilled, it can return again to is own infinity. Otherwise I do not understand what is infinity. Infinity is everything and it is one. For that reason, in each human being there has to be that what is infinity in him. And it is that infinity which en-

enables human beings as such and also the Earth as a whole to grow up again, up the ladder towards uniting with the Sun Absolute. But when it does that, it will take on with it all and everything that has been created and after even the formation of Earth.

So, for this reason, finding ourselves as thinking human beings and the possibility of a certain development which I cannot deny when it xxxx occurs to me that such a possibility must exist in order to give me, noy onlt freedom, but equilibrium; that then, because of that, the purpose of my existence is not simply to fulfill the function of maintenance of the Earth. But that there are among a few on Earth, there is a desire to develop. And, for that reason, their body and their emotional center and their intellectual center has to become subservient to some other kind of a force.

Taylor: I see some change in myself; I see some development. It does not matter to describe it. But perhaps it is a fear that I will not develop fast enough or I will not be able to; perhaps it is an unwillingness to let the body go. I know it is fighting time in the wrong way to want to ...

Mr. Nyland: If you seek the Kingdom of Heaven, you can go back to your own body. One does not negate the existence.

Taylor: -?-

Mr. Nyland: Yes, if you work, you need your body in the first place to come to the conclusion that you ought to work. Something in you takes place in your mind or whaerever it is as perhaps prompted by Magnetic Center. Butwhen I am, then I can do. It simply means that Ido it from a different standpoint. My body still has its own requirements but this time under control. It is not on its own. It is now in a definite relationship as a pu pose of the body existing. And I can give the body whatever it wishes, all the different things that the body wishes. Why not? It is under the control which allows the body to have whatever is necessary. But when it is lean health, it

means a certain restriction in feeding it. So, I cannot indulge; I cannot have extra amount of unnecessary thoughts; I will not allow waste. From the standpoint which is a little higher, I have to consider the efficient functioning of the body. So, if its just a matter of, lik a libertine, do as you please and laissez faire, and so forth; whatever it is that the body wishes -?- it surely is not. But it can be under control and, you might say, have just as much fun - and probably much better. You see what I mean?

The real meaning of participation is that I put myself back again in ordinary life; and it is not that I want to deny anything of ordinary life; but that what I wish to be in the presence of a higher force has to be acceptable to the higher force. And then I have a different kind of morality. And it is not any more based on what my body wishes but it is based on what is servicable in my body for the purpose of even becoming aware and staying awake.

I hope it is cleat what we talk about so that we can now forget about this question of diet because we do not want to talk about it too much. We have to work with it. -?- whatever it is and whatever the tendancies are and whatever its own wishes are. And it is up to every one of us to keep it in good shape, in that kind of way by which it can be used; and that if it is necessary and it is called upon to be, to perform certain functions, even against its own will, that it can be done and that we are willing to put that, you might say, under the influence of something - call it if you wish I; but that the body can become a servant for the purpose of remaining awake.

It is the remaining awake that now counts; not the momentary and at the present time every body -?-. It is the maintenance of a different kind of level. It is the maintenance of the Body Kesdjan existing;

in which presence then the physical body can really start to function properly and in the way it ought to be so as to fulfill the requirements of Earth as well as the requirements necessary for the growth of Kesdjan.

We are aiming at the levl of the planets. We are aiming at the fulfillment of that what we should become. And aim is, altho it may be ultimately the body of a Soul, that is, in the first place to put order into our emotional life and to make sure that the emotions function correctly and that they can function independantly of that what is the expression of the physical body and that whatever the body wishes is not interfered with real motivation of that whatis indicated by our emotional center. That is the first stepping stone. And that is the direction in which we want to go.

Next week I will ask again about what are your applications and what are your results, in life, of work on yourself which you now understand and for which you have an obligation to ....

(tape runs out)